

ORGANIZATIONAL SPIRITUALITY: A WAY TO PERSONAL EFFECTIVENESS



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Abstract

This paper presents a construct and model of the organizational spirituality in effectively managing organizational change. During the last two decades, interest in the field of workplace spirituality has continued to grow in the organizational management. Highly effective organizations exhibit strengths across five areas like leadership, decision making and structure, people, work processes and systems, and culture. Personal effectiveness of spirituality at work. In this paper, I discuss the relevance of personal effectiveness Theory to examine the faddish nature of the organizational spirituality discourse. With the increase in 'spiritual personal effectiveness'. The research and ideas shared here explore these areas in depth, providing useful resources for leaders looking to improve the personal effectiveness of their organizations

Key words: Spirituality, personal effectiveness, organization.

Introduction

In the personal effectiveness could conduct organizational spiritual practices even if they don't believe in such practices.

Effective organizations create results, and to be fully effective, nonprofits must exhibit strengths in five core organizational areas— leadership, decision making and structure, people, work processes and systems, and culture. When it is motivated by such

legitimacy, the wider acceptance of the organizations practicing spirituality will at least be economically and socially beneficial. Therefore, one could argue that even without a genuine commitment to an authentic practice of spirituality, driven by legitimacy. Then, practicing organizational personal effective spirituality raises genuine concerns about its use to further economic goals of organizations.

All organizations stand to benefit from internal knowledge capture, surfacing good ideas and sharing good practices. Some organizations also fulfill their missions by engaging with external sharing across their fields or to advance learning as a whole with the spiritual of the personal effectiveness. Whether your goals are internal, external, or both, the right combination of technology- and people-powered processes will play a part in reaching them.

Aim

To determine the personal effectiveness of the organizational spirituality to developing competence in spiritual care and the factors that might influence the effects.

Background. Studies suggest that role personal effectiveness with the spiritual care is poor in the organization. For the assessment of competence, few or no explicit competency framework or assessment tools seemed to be used.

Organizational personal effective meditation

Work as meditation Making work a meditative experience concerns many Hindus, Buddhists and Sufis. Hindus practice karma yoga; the yoga of work--to make works a meditative experience that brings them closer to God. Zen Buddhists practice

samu work meditation- which aims at the experience.

Organizational Spirituality

Organizational spirituality has been defined as values of organization evidence in the culture promote employees, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. This experience of transcendence experienced by employees as a personal connection to the content and the process of work, in a manner which extends beyond the limitation of self-interest.

Personal Effectiveness

Personal effectiveness is an exceptional or striking impression that a person casts on others (Hall and Lindzey, 1978). Tupes and Christal (1961) were the first to account for the Big- Five factors of personality. Five main factors have recurrently been found in studies that have involved trait descriptive terms and empirically established (Goldberg, 1992). Researchers have applied this Big-Five taxonomy to new areas (Goldberg, 1992; Barrick and Mount, 1993). Sociability, Well-control and Self-control, Emotionality.

Ashmos and Duchon (2000) explained workplace spirituality as recognition of inner life which nourishes and is nourished by meaningful work that occurs in context of community. McClain Rosenfeld and Breibart (2003) viewed spirituality as how the people understand their lives regarding their ultimate meaning and value. Marques (2005) defined spirituality as "An experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill ,leading to the collective creation of a motivational organizational

culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence.

Personal Effectiveness in life – at school, home, or work is possibly the key issue for all individuals. However, it is not a single dimension. It is not just a matter of self-concept, or of social or physical skill that determines effectiveness.

Review of literature

Exploiting workplace spirituality Gibbons (2000a) claims that Human Relations, Organizational Development, Total Quality Management and Quality of Working Life were all more deeply researched than spirituality at work. Whilst he suggests that these have not lived up to their initial expectations, he wonders whether spirituality at work will face the same fate as these concepts. Gibbons (2000b) cites Gill and Whittle (1993) to describe the history of three management fads – Management by Objectives, Organizational Development, and Total Quality Management – whose life cycles took between 10 and 40 years to unfold. He is of the view that these descriptions would seem to apply to many of the popular books on spirituality at work.

In my view, institutional theory reveals why organizations adopt popular management techniques of the day. According to Staw and Epstein (2000) and Fernando (2001), institutional theorists have long dealt with the issue of why many organizational forms and procedures can exist without obvious technical or economic value (also Meyer and Rowan, 1977; Scott, 1995). Early qualitative and descriptive studies illustrated how organizations exist themselves not so much to

execute their tasks more efficiently but to gain legitimacy or cultural support (Meyer and Rowan, 1983; DiMaggio, 1991).

A core assumption of institutional theory is that organizations act to enhance or protect their legitimacy (Scott, 1995). Implicit in most versions of institutional theory is the notion that organizations are less efficient or rational when they seek legitimacy rather than economic ends (Meyer and Rowan, 1977).

Conclusion

Highly effective organizations exhibit strengths across five areas like leadership, decision making and structure, people, work processes and systems, and culture. Providing useful resources for leaders looking to improve the personal effectiveness of their organizations that effective managers are high on emotion-related self-perceptions and dispositions. All of the following practices have been emphasized in many spiritual teachings, and they have also been found to be crucial leadership skills showing respect for others, demonstrating fair treatment, expressing caring and concern, listening responsively, recognizing the contributions of others, and engaging in reflective practice. Although personal effectiveness of the spiritual organization human resource management processes enabling organizations to have the personality job fit employees for sustained organizational performance with the personal effectiveness of the spirituality.

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